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CYRUS P. GROSVENOR, Editor.

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LET A few advertisements of a general character will be admitted at the usual rates.

LET All Communications, POSTAGE PAID, will be admitted.

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J. Q. ADAMS' SECOND LETTER.

To the Citizens of the United States, whose Petitions, Memorials, and Remonstrances have been entrusted to me, to be presented to the House of Representatives of the United States, at the third session of the 25th Congress,

Concluded.

I am not aware that any one of the petitions which were committed by you to my charge required the immediate abolition of slavery in the District or the Territories; but in the recent report of the Executive Committee of the American A. S. Society, I observed that the friends of free institutions are gratified that the doctrine of immediate emancipation is now established on a basis from which it cannot be dislodged, either by the malice of its enemies, or the unfaithfulness of its friends. They consider the keystone of this divine argument as placed in its eternal home by the parliamentary liberation of the slaves in the British Colonies.

But if the example of British parliamentary emancipation is to be considered as having solved this question upon a divine foundation, you will please to observe that an essential part of it is the payment of one hundred millions of dollars to the owners of those emancipated slaves by way of indemnity for the loss of their property, as it had been held to be under the preceding laws, and as it is held to be by the laws of our slaveholding States. This parliamentary emancipation was evidently a compromise; in my estimation, an honest and honorable compromise; but whatever of divine the Executive Committee of the American Anti-Slavery Society perceive in the immediate emancipation of the British Colonial slaves, I do not understand them as considering the payment of the twenty millions of pounds sterling to indemnify the owners of the slaves as partaking any share of that divine authority.

If I understand correctly the sentiments of the Executive Committee of the American Anti-Slavery Society, they approve and applaud the parliamentary process so far as it extends to emancipation; but reject, not without indignation, that part of the British precedent which grants, at the expense of the nation, an equivalent to the dispossessed proprietor.

For myself, fellow-citizens, I freely confess that, believing as I do that freedom is a natural and inalienable right of man, and that, by the laws of Nature and of Nature's God, an immortal soul cannot be made a chattel; I am yet disinclined to make of these opinions articles of a religious creed with the pretension to impose it upon others. It asked whether I consider it a sin to hold a fellow-creature in bondage for life, I might answer that it would be so in me; but I am not commissioned to denounce the judgment of God upon those who differ from me in religious belief, whether upon the slavery question or upon any other. I have heard from my Master the injunction 'Judge not that ye be not judged,' and from more than one of his Apostles the question, Who art thou that judgest another man's servant, or another? The days of denouncing prophecy are past; and when I see that slavery has been permitted by Almighty God to exist from the earliest periods of history, sacred or profane, down to the present day, though I look forward with earnest hope and intense desire to the day when it will be banished from my country and from the world, I have no vocation for the exercise of force or constraint or injustice, even for the liberation of the slave.

If the abolition of slavery is ever to be effected by this country, it must be either by force, that is, by a civil and servile war, or by the consent of the owners of the slaves. All the abolitionists and all the anti-slavery societies totally disclaim all intention or purpose of force, and complain, with reason, that the imputation of any such design to them is a slander. Immediate emancipation, therefore, is in their purpose to be effected, with the consent of the masters, and without indemnity to them. In what page of the volume of human nature they found the recipe for this balsam to the sore of slavery, or in what cell in the imagination it was devised, I know not.—FRANKLIN, it is said, made the discovery that an effusion of oil will smooth the mountain waves of a stormy sea; but no philosopher has yet appeared to make the experiment of pouring it into the summit of a smoking crater to extinguish the volcano within.

With the most sincere belief in the integrity of your intentions, and with reverence for the benevolence and purity of your purposes, let me ask those of you, my friends, who believe the immediate emancipation of the slaves of this country with the consent of their masters, without indemnity, and without the use of force, a practicable thing, whether the success of your moral suasion upon the minds of the slaveholders hitherto has been encouraging to your hopes or expectations of ultimately prevailing upon them to give up at once their opinions and their property? Have you converted many to the true faith of immediate emancipation without indemnity? Is the temper with which your arguments are received, that of character which conciliates acquiescence, and ripens hesitancy into conviction?

The petitions against the admission of any State hereafter, the Constitution of which shall tolerate slavery, are not susceptible of an affirmative answer. A negative resolution to that effect would have no binding force, even if adopted by both Houses of Congress; for they cannot circumscribe the powers of their successors. But, with the exception of Florida, I never would consent to the admission of any new slave State.

I have now fully and freely exposed to you fellow-citizens, my views with regard to the multitude of petitions which you have communicated to my charge. The opinion of the civilized world has been for ages maturing into a settled conviction that slavery, in any of its forms, is a sin and a reproach to any people. More than three thousand years ago the degradation of the human character, by its operation upon the slave himself, was noticed by the greatest of the Poets, who says, that the day which makes man a slave takes away half his worth. Its degrading and corrupting influence upon the heart and mind of the masters is not less philosophically true. The new theory which attempts to convert slavery into a blessing, and slaveholding into a virtue, is, in my deliberate judgment, a more lamentable debasement of the human soul than the mere endurance of servitude can effect. It places the animal man below the level of the brute creation. It surrenders the soul to the domin-

market price of slaves, that would not amount to one-third part of indemnity for the value lost. And how was the emancipation of slaves in the British Colonies accomplished? By act of Parliament—an assembly in which the colonist had no representation. In direct contradiction to the principle upon which our Revolution was founded. If the question had been submitted to the decision of the Legislative Assemblies of the Colonies themselves, do you imagine that any such emancipation would have been effected, even for twice or thrice the amount of the indemnity allowed by Parliament?

This system bears the same relation to that of the Declaration of Independence as idol worship to the worship of the true God. The substitution of its creed for that of the natural right of man would bring him back to the alternative of the worship of Moloch and Mammon;

'And devils to adore for deities.'

Should this system become the prevailing doctrine of the South, it is impossible that this Union should long continue. As its avowed cause rests exclusively upon physical force, to physical force it will resort, not only to sustain its own institutions, but to encroach upon the institutions of freedom elsewhere. This disposition is already manifested in many ways, in the brutal treatment experienced by citizens of the free States, if but suspected of favoring the slaveholding jurisdictions—in the insolent demands upon the free States to deliver up their citizens for alleged offences against the slave laws—in the conspiring of American slaveholders in a foreign land against the life of one of the great champions of human liberty—in the ruffian threats of assassination, addressed to members of Congress for daring to present your petitions—in the surrender of the post office to lynching law—in the murder of Lovejoy—in the burning of the Pennsylvania hall—in Southern commercial conventions to force the natural channels of trade from North to South—in Southern railroads and banking companies combined to link the Mammon of the West with the Moloch of the South, and in the strains of commendation upon the land-robbing practices of the Anglo Saxons, and their virtuous abhorrence of the custom-houses, embellished by their blackleg reverence and punctuality for their debts of honor.

Fellow-citizens, when I witness scenes like these transacted in the face of day; when I hear principles like these issuing from the professor's chair, from the chancellor's bench, from the diplomatic saloon, and from the land jobber's gaming and dinner table, all in joyful harmony with one another, I hang my head in despondency at the prospects of my days, throughout this Union, and even in the District of Columbia. Yet do I not despair for the cause of human freedom. I believe the cause which its votaries are now called to defend, and which they may yet hope to defend and to vindicate, is that of our free institutions against the daring encroachments of slavery upon them. It is for them that you will have ultimately to stand to your arms; and it is for them that I would gladly now see you buckle on your armor. I desire not to interfere with the institutions of slavery where they are established—I would not abolish slavery without a due regard to indemnify the slaveholder for his loss, and, to avoid the necessity for that, I would begin the process with a generation yet unborn. I adhere faithfully to the stipulations of the Constitution of the United States, which I have pledged my faith before God to support; and I can lend my hand to no project for the abolition of slavery in these United States without the consent of their masters. That the day will come when slavery shall be extinguished not only in the District of Columbia, but throughout our country, and throughout the world, I believe, because it has been explicitly promised in the holy Scriptures, and because the progress towards that improvement in the condition of man upon earth is clearly indicated by the whole tenor of human history. But that the day is yet far distant I am not permitted to doubt; and that in our own country it will be preceded by convulsions and revolutions in the moral, political, and physical world, from which I turn away my eyes to more cheering contemplations, appears to be too probable. That you may enjoy in peace all the rights that you possess, and be speedily restored to those of which you have recently been deprived, is the hope and prayer, and shall continue to be the earnest endeavor of your friend and fellow citizen,

BAPTISMAL FACTS.

To the Editor of the Ch. Watchman—

DEAR BROTHER,—In reading Professor Jewett's recent work upon Baptism, I noticed the remark that God has frequently blessed this ordinance to the conversion of souls. This idea admits of abundant proof. Hundreds of Christians can testify that their first permanent serious impressions were obtained at the river's side. It was when witnessing the baptism of an only sister, by the late beloved Professor Knowles, then pastor of the Second Baptist Church in Boston, that my own attention was attracted to the subject of religion.

It has been my happiness to baptize almost every month for the past year, and I do not now know of an instance in which the ordinance has not been blessed to the conviction and conversion of one or more individuals. No doubt each time persons have been seriously affected, and perhaps converted to God, whose names I shall not know until the judgment day.

I have made extensive inquiries among intelligent Pedo-baptist ministers and members, of various denominations, whether they ever knew a person converted to God, or even deeply convicted of sin, by witnessing the sprinkling of a child, or an adult, and have not yet learned that such a case ever occurred. Allow me to ask, through the Watchman, whether any individual, pastor, deacon, or member, can cite any well-authenticated instance. Query, Which is God's ordinance, the one he blessed by his Spirit, or the one he does not?

I have baptized during the past four years, upon an average, one Pedo-baptist individual each month; more than half being members of churches. Last Sabbath I baptized a married lady, who has been for several years connected with a Congregational church in this city. Also at the same time I have pleaded with the occupants of that shop—but in vain. They will sell. Shall I not complain of that shop? Shall I not aid in the execution of this Law? I will! I WILL!

Said another, "MY MOTHER comes home daily drunk from that shop. You cannot tell what I have suffered—what I do suffer. I have begged them not to sell. But they say they will—nothing shall prevent them. I will complain of those men."

ion of his vilest passions, belies the Divine revelation of a God of mercy, and insults the throne of Omnipotence. It reduces the natural relation between man and man exclusively to the standard of physical force, and makes tyranny and oppression, inflicted by the strong and suffered by the weak, to comprise the whole duty of man.

I will get testimony as I can. I will labor to shut up that shop where is bought that which ruins my peace."

Said a woman to another, a friend to the execution of this law: "I have been confined within a month. These bruises on my face were inflicted by a drunken husband. I have others on my body which I cannot show. If I leave him, can I take my baby with me? He is not poor—can any thing be done to get him means of my support, in the time of this my weakness?"

Mr. Editor,

Having read with pleasure some time since, in your paper, a discussion of some scientific points, I have thought of asking you and some of your correspondents, to illustrate in some simple way the doctrine of the aberration of light, which, as usually explained in astronomical works, does not come within the sphere of my comprehension. The doctrine is, that the heavenly bodies are not seen in their true place, on account of the progressive motion of the Earth in her orbit.—The usual illustration is something like the following:—Suppose a long tube or telescope reaching nearly to the sun;—at a given instant, a ray of light enters the upper end of the telescope in a direction towards that point in the Earth's orbit where the Earth will be, or where the bottom of the telescope will be eight and a quarter minutes hence, at the end of which time the ray of light will enter the eye of an observer, at the bottom of the telescope, and give him a view of the sun. Now supposing the telescope to have been kept perfectly parallel to its first position, it will of course point to a different section of the heavens; and, as the sun was in the direction of the telescope, in the first instance, it cannot be in the direction in which the telescope now points, and, therefore, if the sun be seen through the telescope, it must be in an apparent position, different from its true place. [Supposing, for convenience, that the Sun is a mere point.]

Now it seems to me that in this latter position of the telescope, the sun would not be visible to the eye of the observer, only for an instant; for it is obvious that only a very short section of the ray of light could enter the tube of the telescope before it would be intercepted and cut off, owing to the progressive motion of the Earth. While this short section of a ray was entering the eye of the observer, the sun would be visible, but not, as it seems to me, in the direction of the axis of the telescope; but rather in the direction in which the sun, actually in, although that might be directly through the side of the telescope.—If it be a fact that objects are invariably seen in the direction in which the light from them strikes the eye, I see not how this conclusion can be avoided. On the above supposition, the light goes directly from the sun to the eye of the observer; it is not turned out of its course or in any way obstructed by passing through the tube; but is there not rather an illusion of the mind produced by introducing into the illustration, this machinery of the telescope? Please give us More Light.

Will Prof. P. or some other favor our correspondent H. with an answer?—Ed.

B LACK RIVER ASSOCIATION.

We have received a copy of the "Minutes" of the Black River Baptist Association which met at Adams, Jefferson Co. N. Y. June 12 and 13, 1839. This was its thirtieth anniversary.

The number of Churches is 29; of ordained ministers 26, of deacons 2. Added by Baptism 274, by letter 154; dismissed 132, excluded 47, died 37—present number 293.

The following resolutions were adopted.

EBLE CAUSE. Resolved, That we recommend the American and Foreign Bible Society to the increased patronage of the Denomination.

SABBATH SCHOOLS AND BIBLE CLASSES.

Resolved, That we regard Sabbath Schools and Bible Classes as nurseries of truth and piety; and recommend their formation wherever they can possibly be sustained.

FOREIGN MISSIONS. Resolved, That the continued success which has hitherto attended our efforts to promote the Foreign Missions cause, should excite in us gratitude to the God of Missions, and stimulate us to more vigorous, liberal, and systematic efforts in its behalf.

HOME MISSIONS. Resolved, That the cause of Domestic Missions, affording, as it does, essential aid in the advancement of all the other benevolent enterprises, demands our prayerful attention and liberal support.

MINISTERIAL EDUCATION. Resolved, That we heartily approve of an educated Ministry; and recommend the Hamilton Literary and Theological Institution, to the increased patronage of the Churches.

SLAVERY. Whereas, Domestic Slavery tramples upon the dearest rights of man, both of body and soul, making merchandise of his Liberty: Therefore, resolved, That it is the duty of all that fear God, or regard the well-being of man, to bear decided testimony against it, until it is purged from the Church, and from the world.

MORAL REFORM. Resolved, That the prevalence of Licentiousness should awaken the attention, and call forth the philanthropic efforts of every Christian, to promote virtue and moral purity.

TEMPERANCE. Resolved, That, in the judgment of this Association, the hand of fellowship should be withheld from all those who make, sell, or, as a beverage, use ardent spirits.

TRACTS. Resolved, That the circulation of Religious Tracts is a simple, yet mighty engine, in promoting the cause of truth, and the salvation of men. We, therefore, recommended the immediate organization of a Tract Society, within the bounds of this Association, to be auxiliary to the Baptist General Tract Society.

Charles Clark was moderator, Orrin Wilbur and John Chase were the Clerks. The circular letter is on consistency of Christian Character. We extract the following paragraph.

"He" (the consistent Christian) "also embraces in his affections the degraded and oppressed in Christian America; and bears them in his arms of faith before the mercy seat. His benevolence spreads its healing wings over the perishing and distressed of every land and every clime. While his compassion yearns over the ignorance, superstition and degradation of idolators on Burmah's benighted shores, his heart bleeds over the woe and misery of Afric's injured sons, in Columbian's happy land. Finally: "The fruits of the Spirit which are love, peace, long suffering, gentleness, goodness, faith, meekness, temperance," are all essential to form the Christian character complete."

FACTS.

"I," said one, "have been a drunkard. I have suffered the torments of the drunkard's soul—I have been enticed and trusted by the rum-seller to continue in that wretched vice. I know all—its whole history has been mine. I am length overcome the vice habit—I made myself free—I know the full blessings of Temperance—shall I not carry it to others? Shall I not do every thing, and all I can, to remove from the people what makes this vice? I WILL."

I open meeting said another, as did the first: "For fourteen years has my father lived in the alms-house, a common drunkard—and when he comes home sober to see us, in that shop he is made drunk again. I have pleaded with the occupants of that shop—but in vain. They will sell. Shall I not complain of that shop? Shall I not aid in the execution of this Law? I will! I WILL!"

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Communications.

For the Christian Reflector.
SCIENTIFIC.

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Mr. Journal.

Rumellers, will you brand that son an "Informer," and so hope to escape the scathing of a decent world's "scorn"? We observed in the report of the doings of the late "Liberal Convention" at Northampton a proud threat of pointing "the finger of scorn" at the supporters of the License Law, if they persevere.

Good! Exhort that "finger," gentlemen, with all dignity and soberness, this way. You know not how we shall quake before such a "finger." Better stir your flip with it. If it is hot enough to burn us, you will not need heat your poker.

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MINISTERIAL EDUCATION. Resolved, That we heartily approve of

Convention should be called, I would send a notice to all parts of the State, (I now speak only of our own State) so that a full knowledge of the meeting and its object should come to all. Withal, I would request all our brethren, who could, to attend, that we might have every thing in open day. We have not as yet come together in any way, by which we can know how we feel on this subject. Till this is done, we cannot act. It is believed that a large majority of our ministers and brethren are agreed in general in their views of the enormity of Slavery and the duty of acting in relation to it. By the plan I have proposed we can learn how we stand and what we can do. Let this be done in the other free States; then we may have a general Convention with far greater hope of doing something to purpose. There are many considerations which have led me to think the measure I propose desirable, but, at this time, my object is only to bring forward my proposal for consideration. I hope that you, Mr. Editor, and other correspondents, will express your views on this subject.

A. F.—

For the Christian Reflector.

The Hampden County Bible Society, auxiliary to the American and Foreign Bible Society, held its second anniversary at the meeting-house of the First Baptist church in West Springfield, on Wednesday, June 26th. Alonzo Lamb, Esq. 1st Vice President presided. The following officers were elected for the ensuing year. HINCKLEY WILLIAMS, *Goshen*, President; ALONZO LAMB, *South Hadley*, Vice President; JOSHUA S. KNOWLES, *Southwick*, do.; H. A. GRAVES, *Springfield*, Secretary; ASA R. WHITMAN, *Westfield*, Treasurer; Silas Root, *Granville*; David Wright, *Westfield*; George Mixer, *Wales*; R. F. Ellis, *Chicopee Falls*; J. G. Warren, *Cabotville*; Persch Hitchcock, *West Springfield*, Executive Committee.

The Reports of the Secretary and Treasurer were presented, and accepted. These certified that \$30, had been paid by the 1st Church in Springfield, and the same by the 2d. Church in West Springfield, to constitute their Pastors Life Members of the Parent Society; that Rev. Silas Root, Alonzo Lamb, and Miss Nancy Lamb had each contributed \$30, to constitute themselves Life Members; that \$22,70 had been contributed by the church in Southwick, and \$10,22 by the 1st church in W. Springfield, also \$21,40 by individual members of the Society. In addition to this \$30 have been contributed by the friends of Rev. Alvin Bennett, to constitute him a Life Member, and forwarded previously to this anniversary to the Treasurer of the Parent Society. Thus have \$234,32 been contributed to the A. and F. B. S., in this country, the present year. This is nearly three times the amount reported by the Treasurer to have been paid in, the year previous. And yet only four churches and twenty two members of the Society have contributed to make up this sum! Within the Society's limits, there are twenty four Baptist Churches, and two thousand communicants. What a magnificent tribute will be poured into the Treasury, when the same spirit shall animate them all!

Prayers were offered at the morning session by br. B. Willard, and Charles Willit.

A public meeting was held in the afternoon: Prayer by bro. Van Loon.

Bro. Doolittle delivered an interesting and appropriate discourse from Psalms xix: 7. *The law of the Lord is perfect, converting the soul.*—Bro. Warren prayed.

The following resolution was presented by bro. Willard, and seconded by bro. Van Loon, with spirited addresses.

Resolved, that the American and Foreign Bible Society, to which this is auxiliary, is entitled to the confidence, and cordial support of all who desire the universal spread of divine truth. Passed unanimously.

Br. Highby, Wright, and Bennett, gave addresses, and fully sustained the interest of the meeting.

The following resolution was passed:—Since our last annual meeting, the Rev. J. F. Bridges, a beloved and respected member of this society and a Life Member of the A. and F. B. S. has been removed by death; Therefore

Resolved, That we fondly cherish his memory; and recognize, in the event of his death, the solemn admonition it bears to us, his former fellow-laborers, to work while it is day, and be also ready."

The next anniversary of this Society will be held with the First Baptist Church in Springfield. Bro. Alvin Bennett is appointed to preach; in case of failure, Bro. Warren.

The meeting was concluded by prayer through bro. Horace Seaver.

ALONZO LAMB, Chairman,
H. A. GRAVES, Secretary.
Springfield, June 27, 1839.

What dost thou here, Elijah? Was the word of the Lord to the prophet. What dost thou here, fellow christian? Many of your years are gone. Have you prayed for the heathen who are given to the Son for his inheritance? Have you given to support the preachers and teachers who have gone even to China, to Burmah, to the islands of the sea? Have you given to translate and print the Bible in the languages of the East and West? Have you done what you could do? See your neighbors in sin. Does your life admonish them? "What dost thou here?" You will not be here long. Then it will be inquired "What hast thou done?" What hast thou left undone? Now my Brother, or my Sister, if you have money I entreat you to cast it into the treasury of the Lord now. If you have lands, houses, or goods, do act the part now which will please the Lord, and be a source of joy in heaven. Seal and supply the treasures of benevolence. Soon the trumpet will sound and shake all your riches to the dust. "What thou dost, do quickly."—Ch. Secretary.

In the same connection, we ask—Have you done what you could and what you ought for the liberation and enlightenment of American Heathen? Those ye ought to have gone; this ye ought not to have left undone.

FOREIGN.

By the steam packet Liverpool, arrived on Sunday, Liverpool papers have been received to June 13th, and London to the evening of the 12th, twenty-three days later than previous dates.

Commercial affairs have assumed a more favorable appearance. There has been a small advance in the price of cotton.

It was understood that no changes would take place in the British cabinet. Lord Melbourne and his colleagues had determined to go on. In the house of Commons, on the 27th of May, the Whig candidate for speaker, Mr. Shaw Lefevre was chosen by a majority of 18 over the Tory nominee, Mr. Goulburn, the vote being, for Lefevre 317, for Goulburn 299.

The simultaneous meetings of the Chartists had proved failures. At Birmingham the meeting was very thin—at Kersal Moor, where 500,000 were to be present, the number was less than 15,000—and so at other places.

Mr. Macaulay has been returned from Edinburgh, to fill the vacancy caused by the election of Mr. Abercromby to the peerage. He is an avowed supporter of the ballot—and of Lord Melbourne.

It was understood that the ballot was to be an open question; that is, that no ministerial influence was to be opposed to it, and that supporters of the ministry would not be expected to vote against it, merely as ministerial supporters. Lord John Russell has also declared his intention to introduce amendments in the system of registration, and other measures to carry out more effectually the spirit of the reform bill.

Lord John Russell had announced the intention of government to establish the penny rate of postage.

On the 11th of June in the House of Lords, Lord Melbourne stated that "the illegal arming which had taken place in some parts of the country, and appeared of so menacing a character, had disappeared and sunk into nothing."

A Russian slave ship had been captured by one of the British cruisers.

A crazy man was arrested on the night of June 10th, attempting to enter the palace. He avowed that his object was to kill the Queen, whom he loaded with abuse and execrations.

The list of fashionable arrivals for the 7th of June contains the names of Mr. and Mrs. Webster.

The London Times announces the breaking up of the U. S. Bank agency, and the return of Mr. Jaudon to America:

Among the deaths in Rome we notice those of Cardinal Fesch, uncle to Napoleon, and the Countess of Lipona, ex-Queen of Naples. She died of the same ailment that destroyed her brother Napoleon—cancer of the stomach.

Rumors have been received in London of the actual commencement of hostilities between Turkey and Egypt. The Turkish army, twenty thousand strong it is said, had crossed the Euphrates at Byr, and a battle had taken place on the frontiers of Syria.

From the New York Observer.

CURE FOR CLUB-FOOT.—I am constrained, Messrs. Editors, by a sense of duty, to send you for publication this notice of a club-foot and its cure, which has occurred in my own family. My experience of a parent's anxiety on this painful account, as well as my joy and confidence in the cure, are my reasons for furnishing an item of information, such as I myself, in months past, should most gladly have had.

My infant daughter, now eight months old, was born with both club feet, and if let alone, would have begun to walk on the sides of her feet, and at length upon the instep. We resorted to every expedient for help which appeared to promise success, but encountered pain, difficulty and discouragement at every step. In January last, I was directed by Dr. Abraham L. Cox of your city, and cordially recommended to Dr. William Detmold, No. 326 Broadway, in reference to this case. After a sufficient acquaintance with Dr. Detmold and his practice, I placed my infant in his hands in the month of April, at the age of 5 months. The dividing of the tendons was a momentary operation, and less painful than I apprehended. The subsequent application of instruments for drawing down the heel, and rectifying the feet, was tedious for a few days and nights, but slightly so, compared with our expectations. After two weeks and a half, the Doctor took off the instruments, and put on the spring shoes, which she still wears with entire ease; her feet continue to improve, and her health is perfect. She already stands upon the soles of her feet, and I have no doubt will walk as easily as other children do. We regard the cure as thoroughly effected, though continual care is requisite, in order to ensure all its benefits. This, however, is a grateful task, cheered as we are with the confident expectation of success. A

mountain of painful apprehensions has thus been removed from our minds, our child is twice born to us, and we should, as a debt of justice and gratitude, recommend to all parents similarly afflicted the course we have taken. Dr. Detmold's growing practice and popularity, render unnecessary the testimony which I would cheerfully render to his skill in surgery, his adroitness as an operator, his tenderness and discretion, the magnanimity of his principles, and the urbanity of his deportment. Even this communication might have been spared, if his modesty had not eschewed the usual means of notoriety, though his pretensions were abundantly supported by remarkable cures of adults and infants, which are accessible to all.

Very truly yours,

R. F. CLEVELAND,

Pastor of the Presbyterian Church, Caldwell, N. J.

Caldwell, July 1st, 1839.

We take pleasure in stating that Doct. Smith of Sutton, Mass. has performed the same operation with equal success.

[Ed. REFL.

Spartan Simplicity.—When Dionysius, the tyrant, sent to Lysander some rich Sicilian garments for his daughters, he refused them, saying, "he was afraid those fine clothes would make them look more homely."

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 10, 1839.

INDEPENDENCE AT WORCESTER.

There is, perhaps, no town in New England, which is distinguished by more of those advantages which make a residence pleasant, than Worcester; whether we speak of the scenery of the salubrity of the air, of the chastened beauty, the substantial architecture, and commodiousness of the buildings, of its ready intercourse with the surrounding country or with places more remote, or of the intelligence and virtue of the people.

"The Fourth," the sun rose upon and passed over this place in cloudless glory. The rain of the previous day had laid at rest every particle of dust, and purified the atmosphere, and washed every leaf to that native green on which the sunbeams delight to play. If, throughout the day, there was to be observed any thing indicative of moral delinquency or a corrupt and degraded taste, it was so insignificant and so frowned out of countenance and out of sight, that it only served to elevate the pure and render more amiable the way of purity and dignity of the community.

The inclinations or engagements of setting people moved them in different directions—some, to be present at "an old fashioned celebration," as we have heard it called, though, it is gratifying to learn, the old fashion of wine drinking was laid aside, at New Worcester; others to visit the metropolis, and others still, to attend another old fashioned celebration at Milbury, where we have been assured by a gentleman who was there, not more than one in three tasted wine at the table.

After all these departures, an assembly respectable in numbers, and no less so in every thing which adorns the human character, congregated in the Union Meetinghouse for a solemn and religious observance of the occasion, and with a special reference to nearly three millions of persons of whom the Declaration of Independence avers that they, like "all" other men, are endowed by their Creator with certain unalienable rights, among which are *life, Liberty, and the pursuit of Happiness*, but who are denied the enjoyment of these rights.

The exercises consisted in singing, and prayer, the reading of portions of Scripture and of the "Declaration," and in addresses.

The Scriptures were read by Rev. Mr. Sweetser of the Central Congregational Church in Worcester. Rev. Mr. Emerson of Northboro' offered the introductory prayer. Parts of the Declaration were read, with a few remarks, by C. P. Grosvenor. Rev. Mr. Smallsey of the Union Church addressed the assembly, in his usual felicitous manner, on the following topics.

Slavery not only an evil, but a sin—not only a misfortune, but a crime—sinks a man into a thing. What, then, the definite object of Anti-slavery efforts? Ans. To do away this sin—to unmake the slave, and remake the man;—and that by all means sanctioned by the church, humanity and justice.

We think, something has been done towards the accomplishment of this object. He briefly stated what has been done, and then met and answered the oft-repeated objections—"It does no good to agitate the subject of slavery at the North—it exasperates the South, rivets the fetters of the Slave—After all, Slavery exists, and is likely to exist." He showed the fallacy of all these objections, and held up in a strong light the inconsistency of those who profess to believe in the potency of truth, on other subjects, while they despair of its production of any good effect touching the subject of slavery.

Something, nay much, has been done—truth is abroad—the attention of the nation is aroused—thousands feel the importance of the mighty question, whether this great people shall continue in the practice of this flagrant wrong, or shall come up to the righteous principles which were enunciated by our fathers, who have now fallen asleep, in the ear of a listening world and before High Heaven, in that Declaration, portions of which have been read. He closed by an allusion to the day and its interesting associations—the event and the deeds it commemorates, and by encouraging the friends of Freedom that, on the whole, their cause is in the ascendant and will eventually triumph.

We have attempted to do no more than sketch the merest outline of the address. The speaker spoke as a freeman and a minister of Jesus ought to speak for injured man, for a dishonored God and for truth.

The next address was from Rev. Mr. Tracy of the Baptist Church in West Boylston, who spoke, in the main, upon the relation the Church bears to this subject. This, like the fore-going, was sound in principle and cogent in argument; but, we hope to be allowed to publish an abstract of it hereafter, we shall not attempt even a sketch at present. The closing address was made by Rev. George Allen of Shrewsbury. This gentleman's sentiments and his able manner of sustaining them are so well known that, since we cannot give his entire speech, we shall content ourselves by saying that we should be exceedingly gratified, if it, with those which preceded it, could be published entire.

The closing prayer was made, and the Benediction pronounced by Rev. Mr. Swain of the Baptist Church in Worcester.

We were gratified to see several other clergymen, of different denominations present, who take a deep interest in this holy cause.

The meeting was, throughout, one which becomes an enlightened and Christian assembly, met to thank their great Benefactor for their own liberties, to pray for their perpetuation, and to sympathize with those who are oppressed, and to exert such influence as they might be extending the blessings of freedom to the whole human race.

The collection taken up amounted to fifty five dollars and forty cents.

To the Editor of the Watchman.

We desire to preserve the most friendly intercourse with all our Baptist brethren; and, in what we are about to say, we have no disposition to prejudice the readers of the Watchman against either that paper or its Editor. We wish only to correct an error which appeared in the last number of that paper, and into which the Editor has fallen, probably, from want of information, he having been for a short time only engaged in editorial duties and the financial concerns of the paper being managed, not by himself, but exclusively by the publisher.

The error to which we allude is that of giving his readers to understand that it is not and has not been the practice of agents for the Watchman "to collect subscriptions" or to transact any part of the pecuniary or commercial business of the paper on the Sabbath.

For the present, we content ourselves with simply stating, on the personal testimony of both agents and subscribers, that they have been in the habit of receiving and paying money for that paper on the Sabbath.

To this statement we add that we have ourselves been acquainted with this practice for many years, and think that we may have received money for the Watchman on Lord's Day, when we were in the habit, on going to the country from Boston, to spend a Sabbath, of recommending that paper to our friends. We were not conscious of doing any such practice, neither do we now think it requires a "conscience" which deserves to be compared to "an India-Rubber cloak," to solicit subscriptions for religious periodicals, as all denominations of Christians, we believe, have done from the beginning.

Money is solicited for missions, and every other benevolent object; religious books are sold in our Sabbath schools; ministers are frequently paid for occasional services; collections are taken up to defray the expenses of the communion table in all our churches, and many other things of like character are done on Lord's Day. It is possible to extend such practices too far; but why an objection should be raised, just at this time, against collecting subscriptions for a religious newspaper on the Sabbath, we shall not attempt to explain.

"Verbum sat."

[Extract of a Letter from Br. Sanborn.]

New London, N. H. June 29, 1839.

Rev. and dear Sir,—The paper has been edited in an able manner, and very satisfactorily, in my humble opinion. I am and have been much benefited by the weekly perusal of your excellent paper.

New London is one of the most pleasant, healthy locations in New England; the people are very kind and obliging to students.

I had rising 50 different scholars last Autumn; 31 in the Winter, 40 the Spring term, and have about 20 this summer, only two of these in town. Have several fitting for Colleges, &c., which will enter the coming Commencement. Shall have a good school, no doubt, the coming Autumn. Board, here is \$1, 50 a week, including washing and lights.

I found but one Anti-Slavery man, when I came here, and by introducing the cause of the oppressed among the scholars, it caused some little party feeling and some hostility towards me. But the leaven has been diffused through the whole lump. Every member of my school has become an abolitionist.—The Female Department is wholly distinct from mine.

Slavery not only an evil, but a sin—not only a misfortune, but a crime—sinks a man into a thing. What, then, the definite object of Anti-slavery efforts? Ans. To do away this sin—unmake the slave, and remake the man;—and that by all means sanctioned by the church, humanity and justice.

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upon you, you will never bid adieu. Start forward, then, my fellow pilgrim,—start forward in your thoughts to everlasting scenes, and rosin among the immeasurable ages that lie beyond the judgment day."

Would to God, that the beloved youth of our country may begin to think on such subjects, instead of being engrossed with "trifles light as air"—and, with a dignity of feeling and a loftiness of purpose, worthy of their immortal nature, learn now to esteem the pleasures of a pure mind, a sanctified imagination and holy affections and passions, above those of sense. J. G. Pike is an author worthy of their respect, and his works are worthy of their perusal.

For the Christian Reflector.

The Better Land.

"And there shall be no night there." Rev. 22: 5. I have heard of a land, where there is no night, Where friends never change, nor fade from our sight:—

I've seen gentle spirits who thither have gone, To meet them again my spirit doth long.

I've heard that there flowers are always in bloom, And ever send forth the richest perfume: I've heard that no sickness, or death will be there:—

No sin to molest or fill with despair.

I've heard that the spirits, on that happy shore, Will ne'er be hungry or thirst any more;— That the streets, which they walk, are pav'd with pure gold,—

Through them a river, like crystal, doth roll.

I've heard that there music is holy and sweet, That they greet with Anthems the wand'rs feet,—

The light of the city, which ever hath shone, Proceeds from the Lamb, who sits on the throne.

I've heard, there are pleasures unspeakably sweet, And tones of affection holy and deep; I've heard that all tears will be wip'd from the eye:—

For that Better Land my spirit doth sigh. Holden, April 6th, 1839. S. B. S.

For the Christian Reflector.

ANTI-SLAVERY CELEBRATION, JULY 4th, 1839.

The friends of immediate emancipation met in the Cong. Society's Meeting house, 10 o'clock A. M. The meeting was called to order by Alpheus Kimball, when Dea. Abel Thurston was chosen Chairman and Benj. Snow, Jr. Clerk. Prayer was offered by Rev. Hope Brown of Shirley. On motion, a Committee of three were appointed to prepare business for the meeting, viz. Rev. A. A. Phelps, N. W. Smith and H. Brown.

The committee presented the following resolutions which were sustained by appropriate remarks and adopted.

1. Resolved, that, while the returning anniversary of American independence is ever fraught with feelings dear to the heart of every free man, the occasion itself naturally suggests the claims which the slave has upon our efforts for his immediate emancipation.

2. Resolved, that the declaration of American independence, made July 4th, 1776, is a rebuke upon the system of American slavery.

3. Resolved, that, in our opinion, the only means of the salvation of our country from a most disgraceful overthrow, is the abolition of slavery.

4. Resolved, that, notwithstanding the cruelties of slavery are sufficient to arouse the sympathy of every feeling heart, still we should regard it chiefly as a violation of the law of God, and as such consider ourselves in duty bound to labor for its abolition.

5. Resolved, that the amount of knowledge within the reach of the people of this country relative to the iniquity of slavery, renders all inexcusable who remain in ignorance upon this subject.

6. Resolved, that the oft repeated plea of the opponents of immediate emancipation, "I am as much of an abolitionist as you are," is a virtual acknowledgement that our principles are so obviously right as to command themselves to the consciences of all men; and is, therefore, conclusive proof of their final prevalence through the land.

7. Resolved, that the result of West India Emancipation is such as to cheer the heart of every friend of human freedom; and should stimulate us to unceasing effort in behalf of the enslaved in this land.

8. Resolved, that the connexion existing between the churches of Christ, in the slaveholding and non-slaveholding states, is such as impudently to demand the action of the church in the non-slave holding states for the removal of this sin; and whatever church shall remain indifferent upon this subject must, from the very nature of things, bear a portion in this guilt.

9. Resolved, that, while slavery exists, the kingdoms of this world cannot become the kingdoms of our Lord and his Christ; therefore, inasmuch as it is the duty of the christian church to labor for the accomplishment of this event, she is in duty bound to labor for the abolition of slavery.

10. Resolved, that all oppression, is sin and ought to cease, and that form of oppression, which consists in the system and practice of American slavery, can be remedied only by being abolished.

The morning was occupied in offering and sustaining the above resolutions. In the afternoon, we were permitted to listen to an able and convincing address from Rev. A. A. Phelps of Boston. The choir favored us with their presence. Notwithstanding the day was noticed in nearly all the adjoining towns, the congregation was large; and, from the attention paid on the occasion, we trust all were ready to say, it is pleasant to "remember those who are in bonds as bound with them."

Fitchburg, Mass. July 6.

Extract from a Letter, dated

JULY 6, 1839.

Dear Dr. Grosvenor.—Are we to have a National Baptist Anti-Slavery Convention? I hope we shall, as soon as we can consistently. Had I been of consequence enough to have my name attached to a call for such a convention, I should have forwarded it long before this. I think such a convention is loudly called for. I am every day becoming more and more satisfied that, as Baptists, we must stand upon our own feet.

If such a convention should be called, I shall make every possible exertion to attend it myself and, if possible, have the church in this place send a delegate.

I hope we shall also have a Massachusetts Baptist Anti-Slavery Convention. I think this is of great importance to our cause in this

state. We shall never know our strength, until we try it, or enlist soldiers, until we beat to arms.

From N. Y. Baptist Register.

LETTER FROM BR. HAGUE.

Br. Choules, of Buffalo, has kindly favored us with the following letter from Br. Hague, which our readers will be interested in perusing:

CONSTANTINOPLE, April 8, 1839.

MY DEAR BR. C.—But a few months since you were sitting with me in my parlor conversing on my intended journey. It is, as it seems, but a little while ago, and it is not easy to realize the truth, that, within that brief space, I have passed through France, Italy, and Greece, and have now sojourned ten days in this queen city of the east. I am now in a Turkish steamboat, just about to bid adieu to this most splendid capital, and expect to go up the Danube to Vienna, then to Trieste, and through Lombardy to Switzerland. As I do not wish to cross the Alps before May, I found at Naples that the facilities of travelling by steam were such that we could extend our journey much more than we had at first expected.— As my companion had a touch of fever and ague at Rome, we were advised to delay crossing the Simplon for a few weeks, and hence we were the more disposed to embrace the opportunity to see Constantinople.

I have called the city splendid. This remark, however, applies to scenery as held from the waters of the Bosphorus. On a point of land extended into the Bosphorus, separating it from the Golden Horn, Stamboul is placed. On the European side, across the Golden Horn, are Pera and Galata, and on the Asiatic side Scutari.—Stamboul terminates in Seraglio point; and is most distinguished for beauty, most adorned with palaces, gardens, domes, and minarets. As from some lofty hill or tower one looks over this whole scene, having all its grand points within the scope of his vision, he feels that nothing on earth can surpass it in splendor. He feels that he has gazed upon the finest combinations of beauty the world can display. To enjoy it he must be favored with a bright day, and be in a general mood of mind. If, having taken into his memory a picture of this landscape, he could depart without walking through the streets of Constantinople, of knowing anything of its interior, he might sigh through this life for the pleasure of living in such a fairy abode. But to walk through the dirty, ill-paved streets, surrounded with shabby houses, unable to ride except at the risk of your neck, encountering at every step the hosts of dogs which the Musselman deems so sacred, deprived of society, shut up in your chamber every evening, without a fire to warm your chilled frame, these are the rough realities which check your enthusiasm for the beautiful in nature, and throw a charm around the comforts of western civilization.

The descriptions which I have seen of Constantinople are not adapted to give one a just idea of the kind of beauty to be enjoyed here. It is the distant view, the watery scenery, the "out ensemble," which makes a lasting impression on the mind.—

But while the exterior is so glorious, the interior is wretched: and I can not but be amazed to read of the splendid dwellings, marble colonnades, and wonders of art, which I can no where find. It seems as if Calvin C. had recorded his dreams and reveries as sober facts.

On Friday I saw the Sultan. He had just returned from the Mosque, and proceeded in his Caïque to the dock, where a ship of 140 guns was to be drawn into the stream, after having received repairs. He is deeply interested in the navy. He walked back and forth, looking at the vessel apparently with great delight. He has much to excite his pride, as he moves along the Golden Horn, reclining in his Caïque, for the assemblage of first-rate ships of war there presents a formidable aspect. Our countryman, Mr. Rhodes, naval constructor to the Sultan, showed us much attention; the more, perhaps, on his finding that he was a distant relative of A., the link being Mr. R., of Newport. Mr. Rhodes is in high favor with the Sultan. He presides like a sovereign over his own department at the arsenal.—He had nothing to do with the getting the ship out of the dock on Friday, but when the Sultan arrived and found that Mr. R. was not there, he caused him immediately to be sent for. Mr. R.'s first launch enchanted the Sultan, on which occasion he presented him with a snuff box worth \$500.

Yesterday I preached in the missionary chapel. There are now here, Goodell, Schaufler, Holmes, and Hamlin. Dwight is visiting America. At present they are suffering a suspension of their operations by persecution. The increased number of the evangelical party alarmed the Patriarch.—Several have been banished, and the schools dispersed. They are chiefly employed in translating, printing, and circulating Bibles and tracts. I have with me on board some of their Bibles for distribution. They are a good class of men, and appear to work well together.

In Greece I saw our missionaries, Mr. and Mrs. Pasco, at Athens, on visit there. Dr. King told me of their expected arrival several days before they came, and I waited for them, or else I should have gone to Patras. As it was, I used the interval in visiting Napoli di Romania, Argos, Mycene, and Corinth; and left Athens for Smyrna in the same boat which brought them from Patras. They were encouraged respecting the mission. Their house is filled from day to day by visitors seeking books and engaging in conversation. A despotic government, and a jealous hierarchy, prevent the development of the moral results of their labors among the people. Mr. P. has been sick, and is quite weak. Mr. Love has fair health.

Mr. Hill an Episcopal Clergyman, has a fine school of five hundred scholars at Athens. He takes young ladies of the best families to board with him, and to give them an accomplished education. He went to Athens at the right time to establish such an institution, for he could not do it now. He is a man of fine spirit—a noble and warm heart.

Dr. R. is about leaving Syria to settle at Constantinople. He said his object would be to conciliate the priests of the Greek church. It would not require any hard compromise of principle for him to do this; for in his view the constitution of that church is just as it ought to be. He feels that the Episcopalian have strong affinities with the Greek church, and he counts on these to do something at Constantinople. But they will avail very little. The Greek priests know no distinction between these foreign teachers. Dr. R. is a high churchman—lays stress on infant church-membership, and would go for a national church. I freely told him that I could rejoice in all the good he could do to individuals, but that I felt very little interest in any such reform as his principles would work in the Greek church. I may have an opportunity at some time to show you a conversation with him about the Episcopal church and her pretensions, as recorded in my journal. I shall not reach England till the first of June, and am happy to think that I am now on my way home.

Give my regards to Mrs. C., and believe me, as ever, your affectionate friend and brother,

WILLIAM HAGUE.

TYPOGRAPHICAL ERRORS.—The readers of N. M.'s articles on "Judgment" &c. will please correct the following errors of June 5th and 19th. In 4th line above 5th division, insert after "glory" the words of a King, 2d column, 4th line, for "some" read me.

God with light a good sight; and there is overturning,—while his loss is deplored, in believing that he has received his crown of immortality and eternal life.—Woonsocket Patria.

Died:

In Worcester, July 6, Mrs. Betsey Sweetser aged 57.—July 7, Wm. B. son of Mr. Charles Oliver, aged 18 mo.

In Holden, July 2, Mrs. Lucinda, wife of Mr. Zebulon Winn, aged 28.

In Rutland, July 4, Lucius M., son of Merrick S. P. Dean, aged 1 year and 7 months.

July 6, Mrs. Bartlett, wife of Levi Bartlett, Jr. and daughter of Mr. Moses Howe.

Died in North Kingston, R. I. on the 31st ult., Rev. WILLIAM NORTHUP, pastor of the First Baptist Church in that town, in the 80th year of his age. During the revolutionary war, the deceased was a drum major in the army of his country. After the close of the war, at the early age of eighteen years, he made a profession of that religion which he afterwards successfully preached, and entered upon the ministry. He established the church over which he was pastor when he died, about the year 1758, and preached upon the same spot for upwards of fifty years. His church and congregation were strongly attached to him, and he was highly esteemed by all who had the pleasure of his acquaintance. His loss is irreparable—his place cannot be filled in the hearts of his people. Sustaining a consistent, uniform, unimpeachable character, his influence and example were calculated to give the most beneficial results. But he has gone to the grave—he has finished the work which gave him to do. His sickness was long and distressing, but he possessed his senses to the last.

Woolly. Well may it be said of

the dead—

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POETRY.

The following poetry was sung at the Anti-Slavery Celebration in Worcester, July 4, 1839.

Wake the song of Jubilee,
Let it echo o'er the sea.
Now is come the promised hour,
Jesus comes with sovereign power.

All ye nations join and sing
Christ, of lords and kings, is King,
Let it sound from shore to shore,
Jesus reigns forever more.

Now the desert lands rejoice
And the islands join their voice,
Yea the whole creation sings
Jesus is the King of Kings.

Now the Islands of the West
From the toil of bondage rest—
Jesus has their fetters riven—
Praise to him by us be given.

Let the tide of Freedom sweep
Over every valley deep;—
Over mountain, hill and glen,
Shout the Jubilee—AMEN.

Sons and daughters of the pilgrim,
Who of noble birth are proud,
Lo! the glorious cause of freedom;
For exertion calls aloud.

While th' oppressor
Still within the land is found.

See the wicked slaver stealing,
Hark the cries of weeping Friend,
Hear the mother—children pleading,
Heaven relief will quickly send.

Cruel Tyrant,
When will thy oppressions end.

O! thou great and mighty Saviour,
Haste thou on the glorious day,
When the Tyrant and deceiver,
Shall no more his power display.

Then shall our cause
Attain the Universal Sway.

ORIGINAL ODE.

By Rev. J. N. Brown.
Who does not feel with fond emotion,

There is no other spot on earth,
Has claims upon his heart's devotion,

Like the dear country of his birth?

Though others rouse our generous feeling,

And wishes for their welfare rise;

Our own, our native land we prize,

Or 't all the dear land in the world appealing.

Here our first feelings grew;

Here our first friends we knew;

And every added year of life;

But adds endearments new!

But mid the joy within us welling,

On this our country's jubilee,

One thought o'er all the rest is swelling—

OURS IS THE COUNTRY OF THE FREE!

This day renewa the bright remembrance

Of all our fathers' deeds of old—

The wise, the good, the true, the bold,

Who won our glorious Independence.

This is the glorious day,

On which fair Freedom's ray

Shot through Oppression's gathering cloud,

And chased the gloom away!

For this our thanks to God are given,

Mid festal scene, and festal sound;

And fervent prayer goes up to Heaven,

Fat as our country's utmost bound,—

Oh, let not this dear country perish!

Thro' over us thy guardian wing;

Bid healing influence round us spring,

Our hearts to cleanse, our hopes to cherish!

Oh, let our country be

THE MODEL OF THE FREE!

And peace and Love within her dwell,

With chastened Liberty!

No longer let Oppression linger,

Where Liberty the soil has blest;

Nor foreign scorn with withering finger,

Point to this stain upon our crest.

If mingling with the song of freedom,

In mercy's ear, there still arise

The injured SLAVES unbidden sighs—

O God! do thou in mercy lead them,

By gentle means and just,

(For Man, alas, is dust!)

To share with us the Rights of Men,

And Freedom's sacred trust!

We know, O God! there is a fitter

That eats into the deathless soul;

And infinitely were it better,

To bow the neck to Man's control;

Than while the name of freemen vaunting,

To be the fettered slaves of sin;

And day and night feel within,

Remorse's dark and dreadful haunting!

Oh, through a Saviour's blood,

Be this worst thrall withheld;

And every soul before Thee stand

A FREE-BORN CHILD OF GOD!

Then when we stand as now before Thee,

To keep this dear, this glorious day,

With pure hearts we shall adore Thee,

And thou wilt hear us as we pray:

Then with more deep and fond emotion,

We'll praise Thee for salvation's light;

And hail the bow of promise bright

Beam o'er Eternity's vast ocean!—

So shall our children keep,

In their hearts cherished deep,

Religion's holy legacy,

When we in death shall sleep!

Past is the hour of fearful strife,

When fortune, sacred honor, life,

Were pledged against oppression's might

By patriot sires for freedom's right.

Yet, though for all the boon was sought,

Those rights, for which they bravely fought,

Slavery their pure, their brightening fame,

Has clouded with its hateful name.

Rise, then, in freedom's holy cause,

Maintain your country's injured laws,

And brightly let her fires still glow,

On altars rent and prostrate now.

Let freedom's sun, all pure and bright,
Long shed its pure and radiant light
On freemen, not in name alone,
But most by deeds of virtue known.

Chivalric South and Freedom's North
As one, shall pour the anthem forth;
The black man stand erect again,
And join to swell the lofty strain.

MISCELLANY.

SCARLET FEVER.

"A solution of tartar emetic, five grains to a pint of hot water, should be given to the patient in quantities just sufficient to nauseate, when the febrile symptoms run high. When thirty, he may drink freely of saffron, low balm or imperial tea. In the use of cathartics great care should be taken to administer mild medicines, and by all means to avoid the use of calomel. When the patient is troubled with spasmodic affections, opiate should be administered, elixir to children, and to adults, generally, laudanum. To prevent the virus (produced by the exhalations from the body) from being re-absorbed and thus finding its way back to the lungs and viscera, I have found the following mode of treatment very beneficial, viz.: to wash the patient with milk and water once in five or six hours, and cover with a coating of Indian meal." The writer says, when he was in practice fifty years ago, if he lost one patient to twenty, he attributed it to bad management on the part of the nurse, and for thirty years he was uniformly successful; whenever it prevailed. We hope this remedy will be found as successful now as it was fifty years ago, but it is possible, the disorder has changed in some of its features within half a century. It is now a dreadful scourge to the young, and if a remedy can be found for it, the discoverer will be entitled to the gratitude of the world. It appears to be unusually fatal in this season. It prevails, also, to a fearful extent in the country.—Northampton Cour.

TEXAS AND MEXICO.—Mr. B. E. Be, the Agent lately sent by the Government of Texas to Mexico, with a diplomatic appointment, has published a letter in which he denies to pay no regard to the license law of 1838, passed a string of resolutions reprobating the course of those who are engaged in enforcing the law, "blaming the clergy" for their course in regard to it, and to crown the whole, recommended the observance of the approaching Fourth of July as a "day of fasting, humiliation and prayer," that "the reproach," that is, the license law, "may be removed." It is true that after several communications with the Mexican authorities, it was decided that he should not be received as the Representative of the Government of Texas.

FLORIDA.—The people of Florida at the recent election, rejected the constitution formed by the convention. This is a singular and unexpected result. In the year 1837 the question was propounded to the voters of the territory—will you form a State Government? They answered in the affirmative. A convention to frame a constitution was accordingly elected, and met last December. They labored for a long time, and received the person ill-favored. It promotes obscenity. 7. It discloses secrets. 8. It violates the laws. 9. It attacks the vital. 10. It destroys life. These are briefly and forcibly illustrated by an appeal to numerous and well authenticated facts. Query. Which of these ten propositions may not be truly affirmed of Intemperance, or the use of alcoholic liquors? And will the government of this country, the government of the people, permit long the use of a poison so active and destructive?

MELANCHOLY ACCIDENT.—A correspondent says: On the 7th inst., at Mr. Noah Merrick, of Wilbraham, with his youngest son, (Edward M.) about 12 years old, were on their way to the sawmill, with a log in the body of a cart, the father left his son to drive the team a short distance. The oxen soon came up without a driver, which gave alarm to the father, who immediately returned about eighty rods, when to his uttermost anguish, he found him dead, the wheel having passed over his head, and to all appearance he was killed, without a struggle.—Northampton Cour.

CUBA.—A correspondent of a Baltimore paper, writing from Havana, states that the Island of Cuba, which has heretofore found ready demand for its sugar in the Russian market, is superseded in the trade by the native cultivators. The manufacture of beet sugar has increased to such an extent in the southern and central provinces of the Russian empire, that it is now produced three times, concealed in its clothing, which he said were furnished by Bishop, with which he had attempted to remove the bars which closed the window of his cell. After escaping through this window, he was to find a ladder, rope, &c. to enable him to accomplish his purpose.—He had been employed several nights in filing upon the window, without success. To these disclosures he made an affidavit.

PUMPKIN SUGAR.—It is stated on good authority that an important revolution is about occurring in France in regard to the manufacture of sugar, and that a large capitalist is about erecting an extensive establishment for the manufacture of sugar from pumpkins, experiments having shown conclusively that it may be obtained from this vegetable in abundance, and of a superior quality.—N. E. Farmer.

PROVIDENTIAL ESCAPE.—On Monday last, a lad, ten years of age, son of Samuel A. Kimball, of this town, went to the pond on the north end of Main street, to water a horse. The horse, as he turned from the water, being suddenly checked by the reins, which unfortunately had a martingale connected with them, backed into the pond, rearing and plunging until both were afloat in deep water. The boy, who could not swim, lost and regained his position on the horse twice, when the horse, being drowned, rolled over, and the boy sunk. He said he tried to call for help when under the water, and it then became dark, and he knew no more, except he thought the horse had been seized by those who came to his rescue. Alfred and Henry, sons of Capt. Charles Eastman, who were thirty rods distant when they heard the alarm, ran to his aid, and with noble intrepidity, plunging into the water, saved him in his last extremity.

CONCORD RAIL ROAD.

At a town meeting in Concord on Saturday last, duly warned and Holden, it was almost unanimously voted to raise one hundred thousand dollars to be invested in the Stock of the Concord Railroad Corporation, in addition to the town funds, amounting to about forty thousand previously directed to be invested in the stock of the same corporation. By these measures it is obvious that the citizens of the town place a proper estimate upon the important advantages of the contemplated work.—N. H. Statesman.

ASYLUM FOR THE INSANE.—At a meeting of the town of Concord on Saturday last, it was voted to appropriate the income of the surplus revenue of the United States deposited with the town, for the term of twenty years, for the Asylum for the insane, provided the institution be located within the town of Concord. At simple interest the increase of this deposit for the term mentioned would exceed somewhat seventeen thousand dollars.—Ib.

SURRENDER OF TAMPICO TO THE CENTRALISTS.—Official accounts have been received in New Orleans of the surrender of Tampico to the government troops under General Arista. The articles of capitulation were signed on the 4th ult., and the troops of Arista entered on the 5th.

The oldest town in the United States is St. Augustine, Florida, by more than forty years. It was founded forty years before Virginia was colonized. Some of the houses are yet standing, which are said to have been built more than three centuries ago.

MORE DISTURBANCE IN FLORIDA.

Extract of a letter from a gentleman in Washington to the editor of the N. Y. Cour. & Enq. dated 20th inst.

"Mr. Duval has just arrived in this city, direct from Florida, and brings intelligence of a determination on the part of Governor McCall to attack the Indians. Great excitement is said to prevail in the territory in consequence of the arrangements made by General Macomb. There is no telling what disastrous results the madness of irritated individuals may lead. Already has the Governor of Maine, by a hasty and injurious step, mulcted the general government in the expense of a million of dollars, while the ill-advised measures of Gov. McCall may lead to still more fatal consequences.

If the treaty entered into by the Commanding General of the Government forces is broken by the Executive of Florida, the protracted and tedious war will be renewed with all its attendant butcheries. I most seriously trust that the faith of the nation pledged to these Indians will not again be violated—if it be, vain will be all farther attempts at negotiation.

The conduct of Gen. Jesup is not yet forgotten, and should that be filled up by my rash proceedings on the part of McColl, the savages may well brand us as *treacherous!*

It is sincerely to be hoped that *a resolute* will take immediate steps to check so improper a measure, either by the removal of Gen. McColl, or by issuing orders to Gen. Taylor to arrest any military movement on the part of that functionary. We shall soon see whether the faith of the nation, the disposition to yield to the *democracy* of Florida is paramount in the bosom of M. Van Buren."

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